

# CERTAIN

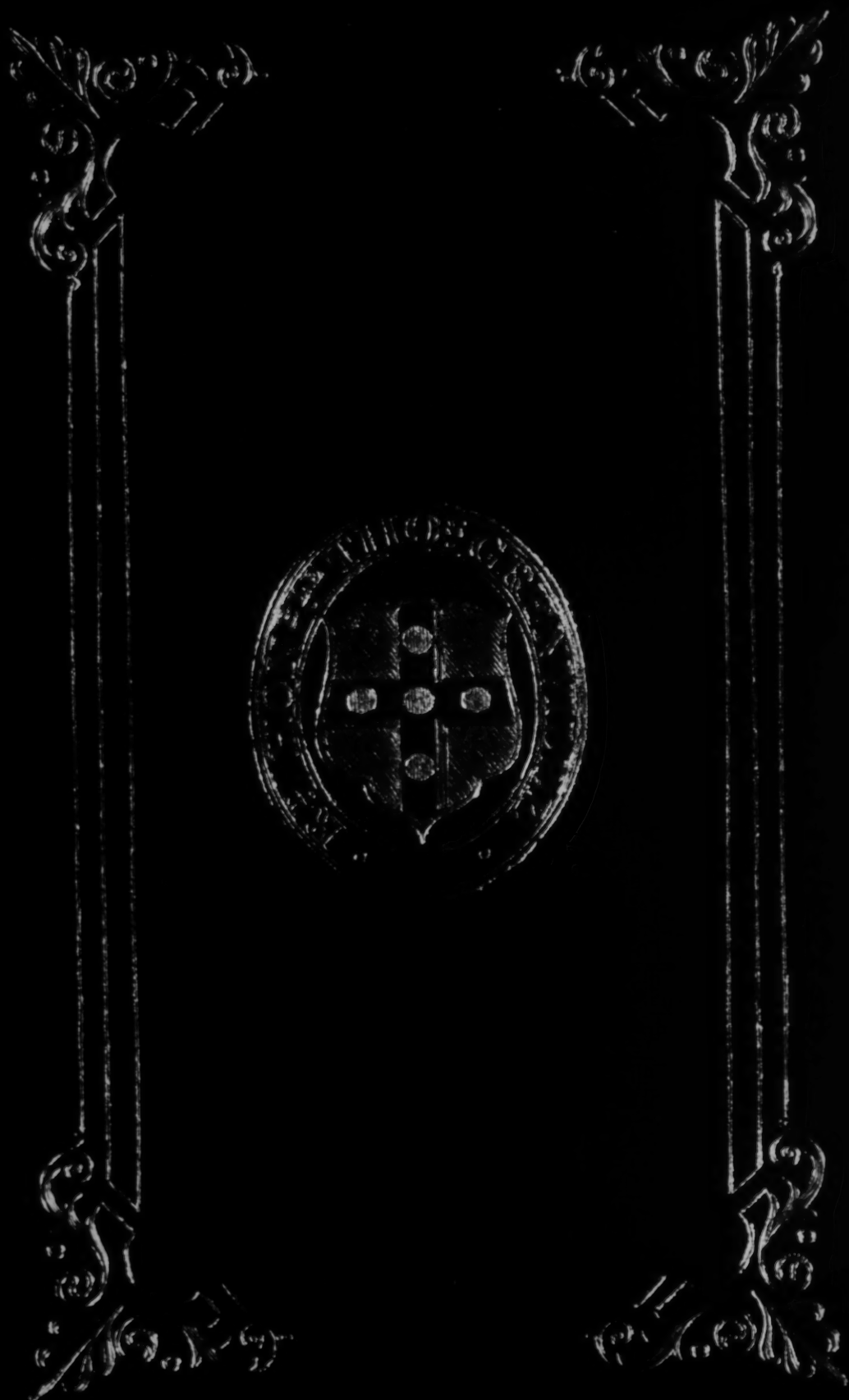
Selected Histories for chri-  
stian Recreations vwith their  
seuerall Moraliza-  
tions.

Brought into Englishhe verse, and are to  
be song with seuerall notes: Compo-  
sed by Richard Robinson Citi-  
zen of London.

*Tempestiue, Intempestiue.*  
*Vigilate, Orate & Laudate Dominū.*  
*Quia solus ille salus hominum.*

*Recordare, & Redde.*  
*Simplicitate, & Sinceritate.*

Printed at London for Henry Kirke,  
and are to be solde at the little North  
dore of S. Paules, at the signe  
of the blacke Boye.



Ri: Robinson's Certain Selected Histories for christian  
Recreations. 8° H. Kirkham .s.a. - Dedication 1576.

I have never heard of any other copy of this  
book. it consists of 20 leaves, but is imperfect at  
the end. it was purchased from Smith's Catalogue  
at Glasgow.

Ritson Bib: Poet: p. 313, says "it was never printed  
& it is not known whether it was prose or verse."

Douce, supposes erroneously, that the Title of this  
book might have been intended once by the author  
for a Title to his translation of the Gesta Romanorum  
published by him in 1601. 2. Douce. Illust: II. 425.

Warton Hist: Eng: Po: III. 390.

J. E. Brydges Brit: Bib: I. 109.

Robinson, Richard of London

11177



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Selected Rhinoceros for the

British Museum

General Collection

1854

The Rhinoceros is a large

animal, and is found in

the East of Africa

and in the East of Asia

and in the East of Europe

and in the East of America

and in the East of Australia

and in the East of the Pacific

and in the East of the Indian Ocean

and in the East of the Atlantic

and in the East of the Arctic

and in the East of the Antarctic

and in the East of the Southern Ocean

and in the East of the Southern Hemisphere

and in the East of the Southern Hemisphere

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To the worshipfull maister  
Symon Reo, now Maister of the  
worshipful Companie of Lether sellers in Lon-  
don, and to the Wardens and whole fellowship of  
thesame, Richard Robinson Citizen and  
Freeman of the same Companie,  
wistheth the aboundance of  
Gods euerlastyng  
Grace.



Recognisying my  
self in sonderie  
wise a debter  
(right worshipfull) among-  
gest other consi-  
derations, I am  
moued to remēber my duetie towar-  
des the good expectations of youre  
worthinesse, whiche I haue longe  
tyme wished that God would ena-  
ble me any maner of waie, to testifie



# The Epistle

my good vwill to vvarde you. Albee it  
wanting hetherto that vvhiche  
might best behoue me to bring for your  
better contentation. I haue thought it  
good as tyme now serueth, to present  
you vvith suche simple trauell, as my  
barren industrie could yelde in lieu of  
learned and large lucubrations, and  
vvnlearned and little peece of labour  
for the accomplishing of parte of my  
duetie, being a small pamphlet, vvhich  
I haue entituled Certaine select Hi-  
stories, for Christian Recreation, now  
onely seruyng for the vsuall feaste of  
Christmas, bee it at this tyme celebra-  
ted, but also necessarie to be vsed for  
decent Recreation at all other tymes  
conuenient. Euery historie being com-  
posed into seuerall verse, vvith the  
glos

## Dedicatorie.

glose or Moralization thereof aptly  
applied, and their apte tunes for their  
use to be songe, vvith the argumente  
of euery Historie prefixed, vvhicke  
as I confesse, is but of small value, to  
responde vvith your expectations, yet  
herein as I am to craue pardon for my  
boldnesse, in dedicating the same vn-  
to you, I haue good hope that you vvil  
not all together reiecte my good vvill,  
vvith the simplenesse of the vvoorke:  
But deme the beste of me, As one that  
vvould bee glad, in any greater mat-  
ter to satisfie your vvorthie good  
vvilles at all tymes. And thus bese-  
chyng youre vvorshippes, to beare  
vvith this my poore beginnyng, I  
surcease to trouble you any further.  
Restyng you in the tuitiõ and gouer-  
naunce



# The Epistle

naunce of the almightie . From my  
Chamber on the South-west side of  
the Cathedrall Church of S.

Paule in London, This  
xxi.daie of De-  
cember.

M.D.lxxvi.

Tour vvorships poore brother  
and faithfull oratour in Christ

Richard Robinson,



# *I Certaine selected Histories for Christian Recreation.*

## *I The argument.*

Christe beyng borne, the Angelles reueile the  
same with glad tidings vnto the poore shep-  
herdes. The starre seen in the Easte. The Sages  
repare with their presentes, to doe homage vn-  
to the Sauour of the worlde.

## *To the tune of La bonetta.*

**I**f Angels voice, did first reioyse

*In spiritus concordia:*

To shepherdes poore, singinge

*Deo in excelsis gloria.* (uermore

Christ God & man, eche christia

Of oue, muche more this daie,

Ought dedicate, in blisfull state,

Thy birthe with glozie aie.

If wisemen thre, brought presentes free

Their trueloue also to declare:

The first brought golde, the second was bold,

With Dirthe hym to prepare.

The thirde Infence, with full pretence,

Thei mekely offred thus all thre,

Christe God and man, to worship than,

In Bethleem bozne truely.

## *I The Moralization.*

A.j.

Of

**O**F these giftes thus, we maie discusse,  
As f kilfull writers duely scan:  
Golde first of all, Treasure to call,  
Of wisdom in Christe tokenyng than.  
Mirrhe doeth include, a harte indude,  
With true repentaunce aye.  
Insence eke tells, deuotion dwelles,  
In mynde with stedfast staye.

In token true, of honour due,  
Their Sauour Christe chiefe Kyng vnto,  
These giftes gaue thei, whereby we maie,  
Our Christian duetic shewe.  
This solempne feast, let euery geast,  
Biden in Christes faith and feare:  
To Christes birch, newe men forthwith,  
In loue and life appeare.

Golde, Mirrhe, Insence, from conscience,  
Of synne and vice, bare and deuoyde,  
To Christ our Kyng, thus for to bryng,  
Let our care alwaies be employde.  
Let faith stedfaste, man whiche thou haste  
Receiued by Baptisme,  
In promise made, neuer to fade,  
As golde giue this to hym.

Let hope of heale, in vs preuaile,  
By Christe whiche hym in name professe



*for Christian Recreation.*

That he maie haue, our soules to saue,  
This Mirrhe giue more and lesse.  
Let loue likewise, our due comprise,  
Bothe towards God, and also man:  
To Christe Iesus, we rightly thus,  
Doe bryng our Infence than.

*Bis.*

With one cleare voyce, thus to teioyce,  
In Chistes birthe then doe all wee,  
That beare Christes name, practise the same,  
Henceforthe perpetually.  
And let vs praie, in faithe alwaie,  
That Christe our Sauour,  
His Church our Queene, & realme frō tene  
Preserue maie euermore.

*Finis.*

*The argument.*

Mannes praier is a melodie to God, whiche al-  
though it haue some good successe in the  
worlde, yet there is now and then a whistle-  
lyng charmer stirred vp to bereue and spoyle  
vs of this enjoyed felicitie.

*To the tune of La bande la shaft.*

Ehouah bouche thy ioyfull spirite,  
Eche Christian harte to ioye this daie,  
As by a Starre thou didst vizite,

*Certaine select histories*

Kynges in the Easte them to displaie,  
The birthe of Chryste at Bethleem,  
A Sauour vnto mortall men.

*Minerva* and you *Muses* nyne,  
Assist me with your sacred aide:  
Some solemne song to frame with tyme,  
From ioyfull harte to be conuaide,  
With thankfull voyce to celebrate,  
Chrystes birthe now to commemorate.

*Tiberius* Emperour once did raigne,  
In Musicke muche delighted he:  
Who huntynge on a tyme certaine,  
Did heare a noyse of melodie.  
A Harper twas harde by did plaie,  
Whereat this prince amasde did staie.

And courtes his horse vnto that place,  
Approchyng nere a riuer long:  
He did discerie where then there was,  
The Musician playng his Harpe vpon,  
The tenour of whose song was this,  
Gans praier to God a melodie is.

The Emperour ioyfull this to heare,  
Demaunded the Musician tho,  
Why he so pleasantly plaied there,  
My Lorde saith he that will I shewe,

The



*for Christian Recreation.*

These thirtie yeres and bywards I,  
Haue vbled here this harmonie.

Suche grace and vertue in my noyse,  
The Goddes by fate haue graunted me:  
That fishes from this riuer reioyse,  
To come to hande and taken bee,  
So that relieue I did with all,  
My self, my wife, and childzen small.

But out alacke this Harper saies,  
Good sir it hath chaunste contrary:  
Unto my mynde within fewe daies,  
A charmer came whiche chearfully,  
On the further bancke did whistle so,  
That he hath fecht the fishe me fro.  
And therefore gracious Lorde saiethe he,  
As you are potent Emperour,  
And sole prince of this Imperie,  
I humblie craue your good succour,  
For to expell and banishe hence,  
The charmer and his euill pretence.

Tiberius courteous aunswere gaue,  
Frende by no meanes but one I maie:  
Thy case redresse, a hooke I haue,  
Of golde within this Casket gaue,  
Delde here of me the same doe take,

*Certain select histories*

And to this rodde with baite faste make.  
Then vse the sleight that longs thereto,  
On warblyng Harpe to plaie adrest,  
The fishes friskyng to and fro,  
Upon the baite them selues will rest.  
And when thou feelest them feede on faste,  
Draue vp the fishe on lande them caste.

So shalt thou hereby frustrate quite,  
This subtile charmer of his praie,  
If thou demainest thee thus a right,  
Confused he shall walke his waie,  
The Harper did this best fulfill,  
And fecht vp fishe euen at his will,  
A meauyng hereof Nozall wise,  
By muse in modest maner shoue,  
Who this *Tiberus* Emperour is,  
The Riuer and Harper also.  
With Fishe and Charmer who thei be,  
Discribed in auncient historie.

*The Moralization.*

**C**Hriste to *Tiberius* is comparde,  
Which loueth to heare the melodie  
Of praier vnto hym prefarde,  
And doeth delite huntynge to bee.  
To saue the soule by Sathan sought,

*for Christian Recreation.*

His spoyle to make and bryng to nought:  
This Riuer with the Fishe therein,  
Resembled are the Worlde vnto,  
And people fraught with odious synne,  
The poore man playng there also,  
The Preacher is with sacred lore,  
That drawes vp fishe to heauenly shore.

But then a Charmer steppeth there,  
The Preachers harpe which doth disturbe  
In triple trade doeth he appere,  
To caste the soules in slepe absurde,  
And whom to sleepe he can not win,  
As Ianglers vaine he hems them in.  
And if he make no Ianglers vaine,  
Enuie in hym yet vigor hath,  
To lure these soules for to abstaine,  
And quite forsake the perfecte path,  
That either thei become abiecte,  
Or neuer the wiser in effecte.

Wherefore needes must the golden hooke,  
Be had of euery Preacher here,  
For Goddes deuine grace must thei looke,  
That thei maie fishe in faithe and feare,  
Such comfortable noyse to make,  
Bothe Charmer and the fishe to take.



*Certain select histories*

Where sith in faith we Christe professe,  
God graunt we thereof frutes maie giue,  
With praier to hym and neuer cease,  
Elizabeth our Queene long liue,  
Vs to protecte by grace deuine,  
And gaine celestiall ioyes in fine.

*Finis.*

*The Argument.*

¶ Amongst the children of this worlde, all are  
not of one seede and generation, and there-  
fore puttyng apart the bondwoman and her  
children, from the freewoman and her issue,  
thei are to be reputed accordyngly.

*To the tune of Sondaie Mornyng.*

**A**pollo with thy sacred loze,  
By sleender skill and penne direct,  
The birthe of Christe still to adoze:  
With solempne sacred songe select,  
Dame Pallas with thy Nymphes be presse,  
To further this my thirde requeste.  
A noble kyng sometymes did raigne,  
With witte and wealthe, endued was he:  
A Queene he had, with whom certaine,  
He liude a tyme, though vicious shee.  
Thre sonnes by straunge seede procreate,  
Digressyng had, base bozne by kynde,

*for Christian Recreation*

On her the fourth sonne he begate,  
More greater comfort to his mynde.

It chaunced that when Atrapos,  
Of fatall life bereft this Kyng:  
The Queene with her sonnes did dispose,  
The funeralles accomplishyng.  
In yearch with pompe the corps to laye,  
With stately tombe enshynde for aye.  
Whiche doen beholde within short space,  
These sonnes emong them did contende:  
Who should succede in fathers place,  
In fine yet did thei condisceide.

Unto an auncient knight to goe,  
Whiche Secretarie was of late:  
To the dead Kyng, and hym thei doe,  
Commit their case to arbitrate.

The knight when he with patience heard,  
Them and their case considered well:  
To them he thus his mynde declared,  
My Lordes doe yeelde to my councell.  
Your purpose then shall well proceed,  
This saied thei, hereunto agreed.

By sentence so assigne you shall,  
The buried corps againe vp take:  
And that you gree emongst you all,



*Certain select histories*

Your bowes and shaftes prepared do make  
To shoote thereat incontinent,  
And who so pearceth deepest in,  
The same I deeme by myne assent,  
Bothe regal crowne and realme shall win.

All fowre sonnes hereto did agree,  
The buried corps and take from ground,  
Thet binde it faste vnto a tree:

Eche one to giue his deepest wounde.  
The first the kyngs right hande did hitte,  
Wherefoze it was awarded fitte.

That he as onely heire and Lorde,  
Of Fathers lande proclaimed should bee,  
The secondes shafte with fleshe begorde,  
Thzough fathers mouthe did perce truly  
Wherefoze to haue the soueraigne swaie,  
And cheef rule of his Fathers lande,  
More certainly he ought thei saie,  
Of twaine the firmer lot to stande.

The thirde his harte did penetrate,  
By reason whereof thought it was,  
That he without strife or debate:  
Should chcesly rule in Fathers place,  
But when the fourth sonne should prepare,  
To shoote he shzikte with wofull care.

Criyng alacke, this lucklesse daie,

*for Christian Recreation.*

I doe lament, heare thus to see,  
Thy corps oh Father can he saie,  
Of thy sonnes wounded now to bee.  
The Goddes defende that liue or deade,  
My Fathers corps, I perishe should:  
This saied, hym in his Fathers steade,  
To raigne as Kyng the nobles would.

The other thre sonnes were dismiss,  
From all and euery rule or swaie,  
By muse no longer now desist,  
The Morall hereof to displaie.

This Kyng wise noble and wealthie,  
To Iesus Christe compared maie bee:

*Moraliz  
tion.*

Whiche did mankinde his spouse ordaine,  
But she in tyme did violate:

he sacred bedde with whoredomes staine,  
After straunge Goddes a miscreate.

onceiued and brought forthe sonnes three,  
Pagants, Iues and Papiste secte:

Whereof the first did wounde truely.

The Kinges right hande with shaft infecte.

hē thei (Christes doctrine whiche doth sit,  
At right hande of his Father deare:)

and quite forsake his seruants smite,

With sondrie woundes vpon yearth heare.

*As*

*Certain select histories*

As persecutyng Pagans fell,  
Enemies to Christe and his Gospell.

The seconde sonne eke putatiue,  
The Kyng of Kynges more deeply perft,  
When as the Iewes to hym did giue,  
Vineger and Gall to quenche his thirst.

The thirde moste wicked sonne of three,  
With poysoned shafte did nothyng spare:  
To wound Christes harte the King most hie,  
The Papists doe this sonne declare.

While thei doe striue with might and maine,  
Christes faithfull flocke on yearth to quell:  
Which should one corps and soule containe  
In frutes, in frutes of the Gospell.

How haue thei whet their arrowes sharpe,  
To pearce Christes & his members harte.

The fourthe sonne now define I thus,  
That wailde and would not shoote at all:  
Because he sawe so mischeuous,  
Pretence of sonnes vnnaturall.

Eche Christian true the fourth sonne is,  
Whiche feareth God and would none ill:  
If he doe ill, to sacrifice,  
In righteousness he hath good will.

Suche a one my songe doeth signifie,



*for Christian Recreation.*

In sacred throne celestiall:  
Shall raigne with Christe in Maiestie,  
At the laste daie Iudiciall.  
For whiche in faithe and feare letts praie,  
That Christe from ill preserue vs maie.

And as we subiectes all are bounde,  
For our noble Queene Elizabeth:  
Our praiers to God with ioyfull sounde,  
Let vs directe, in health and wealth.  
That it would please the Kyng of Kynges,  
Christe our anker, marke, and staye;  
Her to preserue in all good thyngs,  
And prosper vs her subiectes aye:

*Finis.*

*The Argument.*

The life present procureth either fauour, and  
grace at the handes of God, if we retourne in  
tyme, either els neglectyng tyme, purchaseth  
vs his heauie indignation, bothe now and  
in the worlde to come.

*To the tune of Beckinghams Galliarde.*

**Y**E sacred Nymphes of Hellicon,  
By Ioues almight decree:  
Touche safe once more to looke vpon,  
This fourth solempnitie.

*Caliope*

*Certain select histories*

Caliope with thy christall voyce my Musicke  
From ioyfull harte with (adornate,  
Thakfull mouth, Christs birth to celebrate  
In tyme to watche, in tyme to wake,  
While candle lasts to come,  
Upon this theame, I here doe make,  
This admonition,  
Tyme let vs spende, well till the ende,  
Of howre glasse bee out runne.

Liue here must wee in full pretence,  
To giue no libertie:  
To synne by will or negligence,  
Our light to dampnishe.

As Alexander sometyme kyng of  
Macedonia lande:

Decreed in Courte a Candle should  
Bee light and burnyng stande.

And sent his Veralds to eche place,  
And coaste where he bare swaie:

With trumpetts blast, his will to blase,  
To subiects all. That thei

Which had tansgrest, should come in prest  
To Courte without delaie,

If any subiecte had transgrest,  
Gainst Alexander kyng.



*for Christian Recreation.*

Let hym appeare, his case redyest,  
Should bee in eche suche thyng.

So that before the kyng he came,  
Whiles candle light did caste;  
And if he tarried paste that tyme,  
His labour was but waste.

And who soeuer had doen offence,  
And came not in due tyme,  
To hym plaine death for negligence,  
The kyngs will did assigne,  
Of better and worse, some had recourse,  
Toth courte giltye of crime.

The storie telles a number greafe,  
Appeared before the kyng:

The Candle castyng light and heate,  
Had pardon for eche thyng.

A number greafe there were also,  
To come at all refused.

On those the kyng the penaltie,  
Without redemption used.

And some that while the Candle burnde,  
In comynge staid so longe:

The Candle out, that thei retournde,  
With woe and wailyng souge,

We Christians here, how to appere,  
Eche one maie learne among.

*Certain select histories*

*g The Moralization.*

**C**hriste is this *Alexander Kyng*,  
That swaies the sacred sworde:  
We subiectes his here all liuyng,  
If wee doe feare this Lorde.  
As he is fauourable, and with  
Mercie full repleate:  
So mercifull doeth he appeare,  
To synners small and greate.  
Not limityng a tyme onely,  
Of life to mortall men,  
But lends vs sacred lore, whereby  
He maie our hartes lighten,  
With Candle light of deuine might,  
Let vs take due tyme then.

And let vs come when Christe, doeth call  
While Candle light doeth last,  
Then pardon we procure vs shall,  
Before the tyme bee past.  
So shall we blessed light enioye,  
And Christes pardon aye:  
And feare no worldly foes annoye,  
That would seeke our decaie.  
With humble faithfull Englishe harte,  
To Christe praie we ethe one,

Our

*for Christian Recreation.*

Our roiall Queene for to imparte:  
His blessed light vpon:  
And vs to stande with lamps in hande,  
By hym in ioyfull throne.

*Finis.*

*¶ The Argument.*

Mannes life is likened to a continuall warfare,  
and conflictewith Sathan. The Serpente and  
the Tode fighting together, the Serpente be-  
yng referued by helpe of man, sheweth exā-  
ple of gratitude. The Tode that sought the  
Serpentes destruction, hath in fine his due  
guardon.

To the tune of *Flearyng fancie*, syngyng the  
iiii. and v. line of euery verse alike.

**I**ncrease in Chyste our comfort still,  
Reuailed vs by sondrie meanes,  
Though scripture fraught with sacred skill,  
Doe farre surmount all humane dreames  
Amongst a sorte of pitchie theames,  
This prophane storie merits praise,  
Chyestes cōbate & conquest which bewraies.

*Cesar Augustus* liuyng than,  
A noble knight his subiect was:  
A valiaunt worthe gentleman,  
Who ridyng once as he did passe,



*Certaine select histories*

A Forrest through, by happe alasle,  
A Tode with Serpent fightyng same,  
Eche others bloud deadly to drawe.

With tried force a tyme fought thei,  
The Tode haupng the masterie,  
This gentle knight did straight assaie,  
In Serpents quarell happe to trie.  
Wounded the same Tode greuouslie,  
But not without a mortall wounde,  
Hym self escaped and fled the grounde,

The Serpent also thence did flee,  
And when in place this worchie knight,  
Alone thought beste his wounde to see,  
From stately steede alacke did light.  
His inwurde partes with popson dight,  
He founde where did encrease his greef,  
And homewards rides to haue releef.

Where long tyme languishyng in paine,  
So that his will and Testament:  
For to bee made, he did ordaine,  
Prepared to dye incontinent,  
Yet when as by the fire feruent,  
For comfort further laied he was,  
And that dispaire in hym had place.

Euen



Euen then beholde the Serpent late,  
In whose defence this greef he cought,  
Was entered in at this knights gate,  
And seen by seruants, straight thei sought  
To shewe their maister thinkyng nought,  
Of suche a happe then did he will,  
The Serpent should be bzought hym till,

The knight when he the Serpent sawe,  
The same it was did well agnise,  
In whose defence thzough ouerthzawe,  
Hym self to feight did enterprise,  
Against the Code though icoperdies,  
Of death thereby his life pursewed,  
Yet as he was with witte endewed,

Commaunded all his seruants there,  
That thei should not the Serpent noye,  
Saiyng, daunger none I feare,  
He will me doe but rather ioye.  
The Serpent then did hym employe,  
In open presence them emong,  
To sucke the popson with his tong,

Whereof takyng sacietie,  
Out of the house forthwith he ran,  
And purged his stomacke presently,  
Of popson in hym taken than,

And to the wounde a freshe he came,  
Sixe tymes by course till he did boide,  
The poison suckt, the knight emploide.

Hym self Milke to administrate,  
Unto the Serpent, then beholde,  
The Tode entered the knights gate,  
Whiche late with poison deade and colde,  
Did wounde this courteous knight so bolde  
In purpose came aduenged to bee,  
Of knight and Serpent presently.

The knight when as he hereof hearde,  
Unto his seruants all did saie,  
Sirs nought dismaie be not afearde,  
This is the Tode without all naie,  
Whom I did wounde this other daie,  
In defence of this Serpent heare,  
For whose sake eke my wounde I beare.

So that I will if this Serpent,  
By any meanes my healt he restore,  
He shall escape incontinent,  
And if you loue my life therefore,  
This Tode destroye withouten more,  
The seruants hearyng what he saied,  
With swordes & staues on Tode then laied.

*for Christian Recreation.*

By meanes whereof the Tode thei kilde,  
The Serpent hereat ioyfull was,  
And thankfully his due fulfild,  
As gratefull, and touchyng the case,  
Tourned aboute his feete apace,  
Where thus departyng this Serpent,  
The knight was healed incontinent.

*¶ The Moralization.*

**T**He morall hereof to define,  
First the Emperour here comparde,  
To our heauenlic Father we assigne,  
The same of duetie best referde,  
The Knight also whereof you heard,  
Our Sauour Iesus Christe doeth meane,  
The Tode declares Sathan certaine.

The Serpent man is termed well,  
First for the poyson of his synne,  
Next for the medicen to expell,  
Poyson receiued hym self within,  
As for Christes Image eke in hym,  
For man against the Deuill ought feight,  
To vanquishe hym by deuine sleight.

Because there is none other wight,  
But thou oh Christe our Sauour,

B.ij.

Whiche

*Certain select histories*

Whiche in defence of man doeth fight,  
Against Sathan the Tode therefore,  
When mankinde was through synne forlore,  
Christe fought for vs against Sathan,  
And in our right hym ouercame.

Albeit not in one place onely,  
He wounded was but sondrie greef,  
As well in hym self feeble did he.  
As in his members greate mischief,  
He suffered doen for their reliefe,  
Man if thou be thankfull therefore,  
Haue Serpents helpe for him in store.

That is to saie, thou oughtest vizite,  
Christe in his members greued here,  
In pouertie or other plight,  
Miserable if it appere,  
Them to relecue as needes require:  
And what thou so doest vnto them,  
Take it for well rendred againe.

But if the Tode retourne doe make,  
After firste fight harne to renewe,  
In Christe to thee then courage take,  
And seeke the meanes hym to subdewe,  
Then certain'y eche firme vertue,  
In Baptisme firste receiued by thee,  
Observed



*for Christian Recreation.*

Observed shall bryng full remedie.

So shalt thou Sathan vanquishe quite,  
And purchase peace perpetuall,  
Of bodie and soule with Angells bright,  
In perren ioyes celestiall,  
Whiche to enioye God graunt vs all,  
That after our combate yearthly here,  
Conquerours with Chiiste we maie appere.

*Finis.*

*The argument.*

¶ Mannes life is a waifaryng or trauillyng . To  
finde forthe three felicities, but in steade of  
groping for the sweete, here we talte of the  
fower, neither attaine wee our desired porte  
of rest in this life, but in the worlde to come.

¶ To the tune of the *Sturdie rocke*, syngyng  
the iiii. and v. line of euery verse alike.

**R**esigne now Muses all your moine,  
To me amased sillie wight,  
Which wanderyng long, & far haue  
Vloide of releef, rest and delight, (gone,  
Doe comfort myne enfebled spirite,  
Forced in verse to verifie,  
No ioye on pearth of certaintie.

*Certain select histories*

I reade *Ganternus* so by name,  
Did wishe a place of endlesse ioye,  
When on a daie to passe it came,  
Earely to walke he did emploie,  
And so farre went without anoie,  
Till he entred a lande into,  
Whose kyng deceast but lately tho.

It chaunced there after shorthe tyme,  
The Nobles had intelligence,  
Of his manhooe, and doe encline,  
Their counsellis all with diligence,  
Hym as their Prince of excellence.  
To chuse in royall seate to raigne,  
Whereat *Ganternus* ioyed certaine.

The night come on his seruantes weight,  
With due attendaunce in degree,  
And brought hym to a chamber streight,  
Where stode a bedde bedect richely,  
At the heade whercof he then did see,  
A Lyon laied, and at the foote,  
A Dragon dreadfully whiche lookt.

Upon the right side of that bed,  
An vglie Beare was couched lowe,  
And on the lefte side, doune were laied,  
Serpents and Cotes in lothsome shewe,  
Hereat

*for Christian Recreation.*

Hereat *Ganternus* made, would knowe,  
Of those his seruants then present,  
What by these strange beasts here was met.

Saiyng, is this bed ordained me,  
Pea soueraigne Lorde thei aunswerde so,  
For tofore this our kynges truely,  
Here lodged and died long agoe,  
Deuoured by these beasts here loe,  
Hereat *Ganternus* grudgynge saied,  
This I mislike all ill apaied.

Your kyng will I not be therefore,  
And so departed from that place,  
Ariuyng to an other shore,  
Where eke to rule he chosen was,  
The night approchte, then in like case,  
He was conducte to take his rest,  
Where was a bed with sharpe swords drest.

Whereat he castyng by his eyes,  
Demaunded if he should lye there,  
Pea Lorde, eche seruant certefies,  
Our kyngs in this bed lodged were,  
Berest and are of life so deare,  
Saieth he all saue this likes me well,  
Your kyng to be I list nought well.

*Certain select histories*

Yet taryng in those coastes that night,  
No soner was *Aurora* seene,  
But he preparde in pensive plight,  
To leaue that lande and Lordship cleene,  
And languishyng thre daies in teene,  
At length it was his lucke to spie,  
An olde man in the waie to lye.

This olde man had in his right hande,  
A staffe, and seyng *Ganternus* come,  
Required of hym to vnderstande,  
Whence, and whither he would in somme  
And who he was to giue reason,  
I come from countrees farre saieth he,  
My name *Ganternus* hight truely.

And whether saieth the olde man tho,  
Dost thou intende to take thy waie,  
*Ganternus* saied, I must now go,  
Thre thynges to finde, whiche I ne maie,  
What thre bee those: tholde man can saie,  
*Ganternus* aunswered his request,  
Thus as to hym it seemed best.

The first abundaunce without want,  
The seconde ioye without distresse,  
The thirde is light not anoyant,  
With ircksome and lothsome darknesse,  
The



*for Christian Recreation*

The olde man heard him thus expresse,  
And saied my frende, this staffe doe take,  
By this waie straight thy iourney make.

Then shalt thou see before thy face,  
A hill bothe tedious, huge and highe,  
Toth toppe whereof is a foote pace,  
Whiche doeth contain vii. steppes onely,  
Upon the same thy trauell trye,  
And when toth toppe thou doest attaine,  
Thou shalt beholde, and see there plaine.

A Pallace princely edified,  
There rest, and ere thou further trie,  
With staffe at gate three tymes applied,  
Doe knocke. The Porter by and by,  
Will aunswere thee, and then pardie,  
Shewe hym this staffe, and saie to hym,  
That I doe craue thyne enteraunce in,

And if he then graunt thee ingresse,  
There shalt thou finde thy hartes desire,  
Then *Ganternus* did so doubtlesse,  
As he was willed of this olde sier,  
And to the Porter commyng nier,  
His staffe once seen, receiued he was,  
Where he found all thyngs brought to pas.

*Certain select histories*  
*'g The Moralization.*

**E**Xplane now must the meanyng here,  
Who this *Ganternus* called maie bee,  
Eche Christian good maie well appere,  
Like to *Ganternus*, whiche simplie,  
Despiseth worldly vanitie,  
And is from tyme to tyme enclinde,  
These three thyngs to seeke for and finde;

The firste aboundance as is saied,  
Withouten want or penurie,  
The seconde, ioye nothyng delaied,  
The thirde light from all darknesse free,  
And these obtained can not bee,  
But in the life of lastyng ioye,  
Our toyle thereto we must imploye.

O man therefore like iourney make,  
With *Ganternus* for three daies space,  
By Praier first doe vndertake,  
By Fastyng nexte, this pilgremes race.  
Thirdlie, by Almoſe in any case,  
These three daies trauell till thou come,  
Vnto the first supposed Kyngdome.

Some mundaine ioyes there shalt thou finde  
And people thee to intertaine,

There

*for Christian Recreation.*

There worldly pleasures are enclinde,  
To chuse thee, as a prince to raigne,  
Puffing thy harte with pride annoyde,  
But looke about thy chamber well,  
There stands a bedde, its death to tell.

This bed mans life is likened to,  
Where in a short tyme he doeth lye,  
Neare to whiche lurcks a Lyon lo,  
Sathan, gainst vs his force to trye,  
A Dragon eke wee shall espye.  
And by hym coucht an vgly Beare,  
Whiche waite (as death) on vs echewhere,

Todes and Serpents there also are,  
Thone showes, mannes guiltie conscience,  
The other doeth his synnes declare,  
To accuse and condempne negligence,  
Of these hauyng intelligence,  
Wee maie doe well quicke spede to make,  
This worlde our Kyngdome to forsake.

Then come wee to the seconde lande.  
Where carnall pleasures beare the swaie,  
(To whom consentyng) out of hande,  
Sonnes of perdition vs make thei,  
Then to our chamber takyng our waie,  
Letts looke toth bed, there shall we see,

The

*Certain select histories*

The same euen hell it self to bee,

The sharpe swordes there doe represent,  
(For carelesse gluttons carle)preparde,  
Who tastes in hell endlesse torment,  
To late repentyng afterwarde,  
The handlyng of poore Christe so harde,  
If wee well waie this lodgyng place,  
Haste vs from carnall Kyngdome apace.

Then if wee will further to trie,  
These three thynges wee desire to finde,  
Letts walke on till tholde man wee espie,  
Euen Iesus Christe guide of mankinde,  
With staffe of faithe for vs assignde,  
To giue vs that repentannce pure,  
Whiche had)shall our desires procure.

The foote pace then wee maie ascende,  
Whiche leadeth vs to life sincere,  
Seuen stepps it hath,if we pretende,  
To finde those three we sought weleare,  
Goe we vp these stepps (whiche appere,  
The woorkes of mercie seuen to bee,  
Our desires then obtaine shall wee.

These shall conducte vs to that place,  
Whiche wee looke for, But comming than  
Toth



*for Christian Recreation.*

Toth gate where is all this sollace,  
We must knocke thrise with staffe in hand  
That is, thus muche to vnderstande,  
Contrition, Confession and satisfisance,  
Must then helpe vs in thenteraunce.

The Porter then to vs will stepp,  
Gods deuine goodnesse doeth he meane,  
Who after this our trauell greate,  
Thus furnisht will not vs disdaine,  
But gladlie vs will entertaine,  
In wealth withouten want, in ioye,  
And light, that last voide of all noye.

For whiche the Lorde in mercie guide,  
Our goyns and doyns to directe,  
That from his feare we neuer slide,  
But that to our steps we so respecte,  
That his gracious gates we maie amplecte,  
And with Christe entertained bee,  
To rest in endlesse felicitie.

*Finis.*

*Certain select histories*

¶ The constaunte course in spirituall combate  
and turnement of eche faithfull Christian,  
against Antechrist our malignant aduersarie  
obtaineth in fine condigne rewarde of tran-  
quile felicie in this worlde, and in the worlde  
to come, perpetuall felicities inspeakeable.

*To the tune of Iocundarie.*

**M**Arche now my muse w<sup>th</sup> martiall might,  
In spirituall combate conqueri<sup>ng</sup>:  
Condigne rewarde doeth euer light,  
On verteous wo<sup>r</sup>thie trauelyng.  
Declare of *Adonias* kyng,  
That pretie Historie,  
In wealth who sometyme florishi<sup>ng</sup>:  
Delighted muche to see,  
His knights at tourney practisi<sup>ng</sup>,  
The feates of cheualrie.

It happened that vpon a daie,  
By Proclamation made there:  
His knights in armour should araie,  
Them selues eche with shield and spere.  
Then by decree he did ordaine,  
What knight so euer could,  
Him self with p<sup>r</sup>owes best demaine,  
Haue wo<sup>r</sup>thie hier he should:

This

*for Christian Recreation.*

This knowne of knights a noble traine,  
Came tourney for to holde.

The daie of their appearaunce come,  
And their assembly made so:  
The kyng did will of those knights some,  
In one parte should aside go.

The other halfe of them theare,  
He made them selues deuide,  
The first parte chosen streight to beare,  
Their armour did prouide:  
To laie in place of purpose wheare,  
The tourney should bee tride.

Then gaue the kyng commaundement,  
Who on the parte contrary:  
With speare to doe his best was bent,  
To touche, awaie take, and carry.

The armour so that doune was laide,  
The owner thereof presently,  
Out of the troupe should be conuaied:  
To tourney with his enemye,  
And for the purpose was a maied,  
Ordained to arme hym redily.

That doen encounter should her knight,  
Gainst hym that toucht the armour late,

C.i.

Whom



*Certaine select histories,*

Whom if he foilde or put to flight,  
That daie he should bee decozate.

With royall croune and placed bee,  
At table with the kyng,  
A certaine knight with valiancie:  
Conditions these hearyng,  
With diligence about lookte hce,  
Euery shielde beholdyng.

Emongst them all he marked one,  
With apples thre gilt garnisht:  
In greate desire that shielde alone,  
His greddie mynde had rauisht.

And that same shield he toucht with spere,  
Straight waie the other knight,  
Who ought it, of the maide there:  
Did make hym self bee dight,  
And entereth listes withouten feare,  
Against the other wight.

In tourney whiche loe he that ought,  
The armour toucht by pꝛowesse,  
Behaded hym that so had sought,  
To cary awaie his harnesse.

And as the kyng commaunded it,  
Of late the conquerour,



7  
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